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(*erûšîn*) and marriage (*kiddûšîn*) set in, the betrothal act continued to be regarded as binding. The formal marriage was merely a fulfillment of the betrothal.

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*Dr. Efros' Emendation of Jer. 4. 29*

The emendation by Dr. Efros to Jer. 4.29, to read בְּנִיּוֹת, 'into ditches', instead of בְּעֵצִים, 'into thickets', published in the JOURNAL, p. 75, is uncalled for. There is no difficulty in the text as it stands. His main objection is, that the term עֵצִים is not used elsewhere in the Bible in the sense of 'thickets'. Is this the only word in the Bible that has no companion? Besides, the term נְכִים as found in the Bible, denotes a well, cistern, or reservoir, where water is kept, and is not a fit place for hiding or protection (see 2 Kings, 3.16; Jer. 14.3.). The word עֵבֶא in Syriac, or אֵבֶא in Talmudic Aramaic, means a wood, thicket, or forest. Wherever is found in the Bible the word יֵעַר, 'a wood', the Peshitto renders עֵבֶא, e. g., Ps. 96.12.

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*The 'two youths' in the LXX to Dan. 6*

At the Baltimore meeting of the Society Prof. Nathaniel Schmidt made an argument for the superiority of the Septuagintal form of Dan. 6 over the Massoretic. He found in the Hebrew an absurd midrashic expansion which penalized all the three presidents and 120 satraps with all their families by their condemnation to the lions' den, a hecatomb feast indeed! He pointed out that in the LXX the guilty conspirators are limited to Daniel's two fellow-presidents, and hence the carnage at the end of the story was moderate enough. Now the major premise of midrashic extravagance as necessarily secondary is precarious; midrash is often rationalized by a second hand, and this is often the case with the rationalistic Greek translators. Further, a close examination of the LXX text shows that Dr. Schmidt's preference for it is contradicted. He makes much of the δύο νεανίσκοι v. 4 (Mass. 5), but why should the co-presidents be called 'youths'? The word is appropriate to Daniel and the other three 'boys' in 1.4, and to the harem officials of Xerxes in Est. 2.2 = *nə'arîm*, but not to those exalted triumvirs. The LXX does not repeat the absurdity; in v. 24 (25) they appear as 'those two men.'